The Temple Artisan

SEPTEMBER, 1906

CONTENTS

PAGE

THINE OWN 53

REPORT OF PROCEEDINGS OF SEVENTH ANNUAL CONVENTION 54

Report of Temple Treasurer 55

Report of Temple Scribe 56

Annual Report and Message of the Official Head 57

Message Read by Temple Guard 62

Librarian's Report 77

Report of Souvenir Department 77

Report of Correspondent of Central Group of Temple Builders 78

Report of Secretary of Central Group 78

Letters from Builders 79

Remarks by Dr. Dower 80

Report of William W. Kent 81

Remarks by Jane W. Kent 82

In the Limelight 85

Mysticism, Social Science and Ethics

PUBLISHED AT
OCEANO, CALIFORNIA

Price 10 Cents $1.00 Per Year

THE TEMPLE.

PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; hat thtey are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

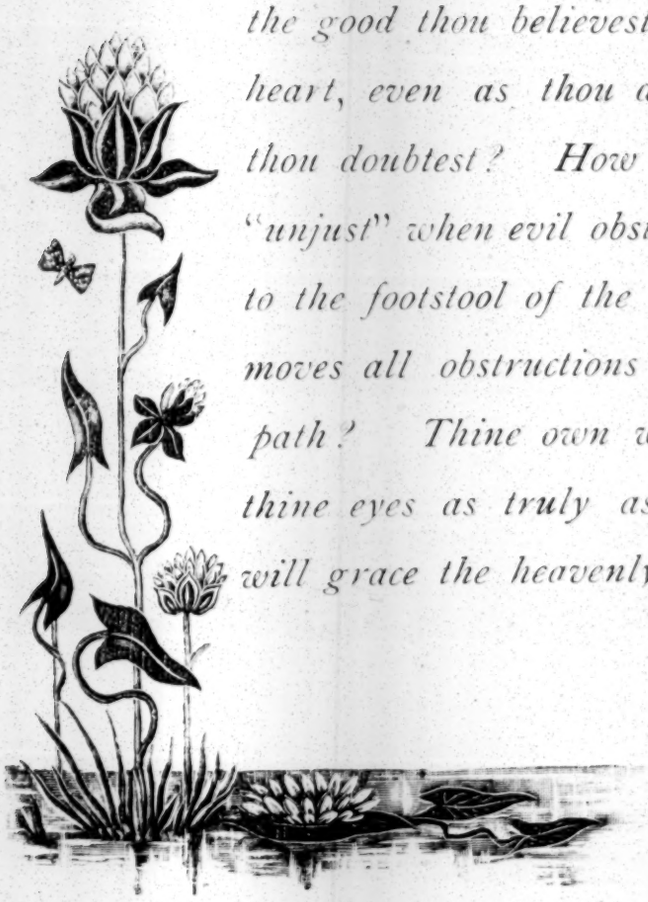
The Temple Artisan

Vol. VII. SEPTEMBER, 1906 No. 4

Behold, I give **unto thee a key.**

THINE OWN

See'st thou not, O son of man, thou dost create the good thou believest in with thine whole heart, even as thou dost crush the good thou doubtest? How then can'st thou cry "unjust" when evil obstructs thine own path to the footstool of the Gods, and good removes all obstructions from thy brother's path? Thine own will some day meet thine eyes as truly as the morrow's sun will grace the heavenly vault.



THE TEMPLE.

PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; hat thtey are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

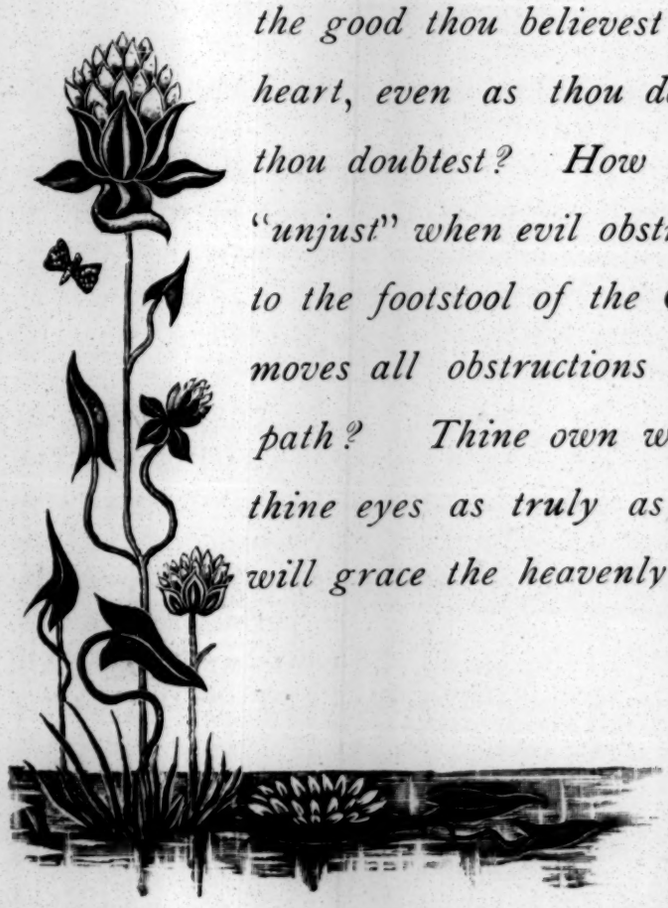
The Temple Artisan

Vol. VII. SEPTEMBER, 1906 No. 4

Behold, I give **unto thee a key.**

THINE OWN

See'st thou not, O son of man, thou dost create the good thou believest in with thine whole heart, even as thou dost crush the good thou doubtest? How then can'st thou cry "unjust" when evil obstructs thine own path to the footstool of the Gods, and good removes all obstructions from thy brother's path? Thine own will some day meet thine eyes as truly as the morrow's sun will grace the heavenly vault.



REPORT OF PROCEEDINGS OF THE SEVENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

The usual social session, preliminary to the regular Convention meetings, was held on Saturday evening, August 14th, in the parlors of the Halcyon Hotel. The mellowest forces of good fellowship and humor flowed in sparkling streams, and the evening was thoroughly enjoyed by all. In addition to the fine instrumental musical selections by Miss Beyer and Mrs. Kent, those assembled were furnished a musical treat in listening to the singing of Dr. Little and Mr. Westfelt. Some humorous readings were also appreciated. A number of the members in attendance had come to the Centre a week or more before the time for the Convention and so were thoroughly at home by the time the Convention hour arrived.

The next day (Sunday) beginning at 2 p. m., the Annual Meeting of the Convention was held in the reception room of the Halcyon Hotel. The meeting was conducted in the order of a "Square" meeting, the four general officers of The Temple, Dr. W. H. Dower, Mrs. F. A. La Due, Mrs. Jane W. Kent and Mr. C. L. Harris, who are also the officers of the Central Square, officiating. Dr. Dower presided.

Musical selections, vocal and instrumental, were effectively rendered at all meetings of this Convention. The members who were present expressed themselvs as feeling distinctly the great strength and steadiness of the current of force at the Centre, and the consequent harmony existing.

This first meeting of the Seventh Convention was opened with a Convocation Hymn sung by the Temple Builders. Forceful and prophetic words from Longfellow's poem, Hiawatha, were arranged and adapted to the music of Verdi's Opera, Aïda, by Mrs. Jane W. Kent and Miss Gussie Beyer. The Builders had been trained for a week by Dr. Little, and the Hymn was rendered with telling effect accordingly. The words set to this music are wonderfully impressive and seemed to stir, at the Convention, the deepest soul emotions. If permission can be obtained from the author of the music, the words and music will be printed as a Temple Hymn. The words of the Hymn are given below:

Gitche Manito, the mighty,
Calls the tribes of men together,
Calls the warriors to His council.

The Creator of the nations
Looked upon them with compassion,
With paternal love and pity;
Looked upon their wrath and wrangling
But as quarrels among children;
Over them he stretched His right hand,
To subdue their stubborn natures,
To allay their thirst and fever,
Spake to them with voice majestic
As the sound of far-off waters,
Falling into deep abysses:
O my children! my poor children!
Listen to the words of wisdom,
Listen to the words of warning,
From the lips of the Great Spirit,
From the Master of Life, who made you!
"I am weary of your quarrels,
Of your wrangling and dissensions;
All your strength is in your union,
All your danger is in discord;
I will send a prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.
If you listen to his counsels,
You will multiply and prosper;
If his warnings pass unheeded,
You will fade away and perish!
Bathe now in the stream before you,
Wash the war-paint from your faces.
Smoke the calumet together,
And as brothers live henceforward."

After a few minutes meditation on Unity, the reports and papers of the general officers of The Temple were then rendered.

REPORT OF THE TEMPLE TREASURER.

There is but little to say in regard to this phase of the work at this time more than to remind us all of the importance and necessity of keeping a strong treasury for the Heart of the Work if we would see

any growth and development in the more exterior lines of the Temple movement.

This fact was brought before the members in the last Helping Hand letter. In that paper it was shown that there was a tendency on the part of members to neglect their Helping Hand obligations, through their enthusiasm for the newer departments of the work, such as the Open Gate and Temple Building Fund. These funds are entirely separate from the Temple treasury, but a little thought on the subject will show that such a course would finally involve the failure of all. A body may retain consciousness for a brief time after the heart ceases to beat, but only for a very short time and even then it is unfitted for any work. The same is true with the Temple organization and all dependent upon it. Unless the heart is in vigorous, healthy working order nothing can truly flourish and live.

It must also be remembered that as the outer aspects of the work grow, the efforts of the Heart become greater, and therefore it should be relieved and strengthened more in proportion with the growth of the work at large. There is continued and increased demand for instructions and communications on the part of members both individually and collectively. The preparing and issuing of these involve time, labor and money, and they are of too great importance to be omitted, as most often they are the means of conveying a touch that rouses to action practical service from a soul that could be reached in no other way. The Heads of the Work must bear a continued increase of responsibility and must feel it within their power to be relieved of the minor details if we would keep them fitted for the duties which only they can perform.

(The report of figures was here read).

A deep current of gratitude goes out from the Center to all who have so nobly supported the work both through the dues and Helping Hand Fund. For more than money has been given by these contributors. The inner essence and incense of their lives has been poured into the work through their contributions. In many instances, too, where it has been impossible to contribute financially members have given support in ways which were at their command, and oftentimes have by their heart attitude been able to interest others who were able to help in a money way also.

If it were not necessary there would be no call made upon members for financial aid, but we all know that in this age of the world and its development we are dependent to a great degree upon material support if we are to accomplish outer work.

Again let the truth be emphasized that it is upon the deep surging life and love force that the entire work depends, and it is earnestly hoped that each and every member will do their share toward conquering the conditions that will firmly establish the Temple in its outer works as it now is on inner planes.

JANE W. KENT.
Temple Treasurer.

REPORT OF THE TEMPLE SCRIBE.

To the Members of The Temple:

Since our last Convention, held in this place last August, the Temple work has made progress in all departments, and our membership shows an increase. Following is a list of the various Temple Squares:

Central Square, Oceano, Cal.; Hiawatha Square, Syracuse, N. Y.; Capitol Square, Washington, D. C.; W. Q. Judge Square, Bridgeport; Conn.; Lincoln Square, Lincoln, Neb.; Rameses Square, Denver, Colo.; Harmony Square, Philadelphia, Pa.; Chicago Square, Chicago, Ill.; Esperanza Square, Los Angeles, Calif.; Ahmo-Mama Square, Hot Springs, Ark.; Willamette Square, Salem, Ore.; Hilarion Square, Oakland, Calif.; Lotus Square, Green Bay, Wis.; Seattle Square, Seattle, Wash.; Wauseon Square, Wauseon, O.; Daya Square, Everett, Wash.; Decorah Square, Decorah, Ia.; Golden Rule Square, Everett, Wash.; Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass.; Palo Alto Square, Palo Alto, Calif.; Emily Square, Galice, Ore.

The Central Square has held its meetings every Sunday afternoon, with an attendance of about thirty to over forty members, including those visiting here from time to time, and occasional visitors from Arroyo Grande and other places. The study and discussion has always been upon the Instructions of the Master, as given in the Temple Teachings, and much progress has been made along the lines of spiritual knowledge. In these meetings the Spirit of Unity and Harmony has prevailed, and its influence has gone out for the inspiration of the entire organization, and has had its influence throughout the world.

We are constantly receiving inquiries from those whose attention has been called to the work, and our responses, accompanied by our leaflets and other literature, have met with a good degree of success in obtaining new members, and we know that we have been sowing the seeds for a harvest which will be gathered in the future.

Social meetings have been held each Wednesday at the Halcyon Hotel and Sanatorium, for the benefit of all at the Center, in which topics of interest have been discussed, and which have tended to uphold the spirit of unity and brotherhood among us.

CHAS. L. HARRIS,
Temple Scribe.

ANNUAL REPORT AND MESSAGE OF THE OFFICIAL HEAD.

Brothers and Sisters in Convention Assembled:

In beginning this report and message a force comes over me—which could be expressed, perhaps, in the terms: "What is the use of talking, of using words, when there is so much work to be done, so many truths to be externalized, so many principles of our great philosophy to be made living powers in our lives, in the lives of the masses around us, so many problems to be solved, problems meaning the freedom or otherwise of the teeming millions of units which make up that one great Entity we call Humanity. And yet words must be used to convey some-

what of the force that may be in us and so permiting of a mutual understanding and the bringing of all into closer sympathy, and so eventually to a common consciousness of what this work means, our true relationship one to the other and our duty to our other fellow-selves making up the race to which we belong.

In a letter recently from a devoted sister-member, she says:

"I feel the mad rush of the world around me, and when I turn myself toward the Temple Center, I feel the rush you are all in and an intense vibration every time I look that way, and I sometimes wonder what it all means." What it all means! Simply that the Temple dynamo, or engine is alive with the currents of Lodge forces, hissing so to speak with the pressure of the steam of life on and in it; that the wheels are whirling and the work is going pushing ahead, or, to use another simile, that the Temple ship with sails filled by the great cosmical forces is speeding over the great Sea of Life bound for the port of the Eternal in religion, philosophy, ethics and right government.

The key note of our last year's effort may be summed up in one word, WORK. It has been a busy year and much has been accomplished on all lines, and the year opening up before us promises to be even a busier one. We must not forget that both Spirit and Matter seek perfect expression through the Temple Movement, and the success of the Lodge in this Century depends upon to what extent humanity is able to attune itself and act in line with its great plans for changing and reconstructing society on a right and natural basis.

SUPPORT OF THE WORK.

The Treasurer's Report shows that the work has been as well supported this last lear as heretofore, in spite of the calls made upon members and friends to help start other important branches of work like the Open Gate Sanatorium, etc. In addition many members are paying on membership and Investment certificates in the outer work. I would wish that it were not necessary to call for funds wherewith to carry on the work, but in this age of the world there is no other alternative. We must have money if the printing is to be done that members may get the messages and teachings given to us, as well as to be able to meet all the other numerous expenses necessary in carrying on a work of this world-wide character. It is gratifying to feel that our members generally, those whose karma permits, have done so well in sustaining the work, and but for them we would all suffer indeed. Each mite sent on, helps, and if each one will simply do the best they can do, not neglecting their own closest duties at hand, it is certain that the work will continue to receive sufficient funds to keep the most vital currents in action for the good of all.

THE TEMPLE ARTISAN.

Sometime there will be an enlarged and improved Artisan. Time and money are both lacking to bring this about at the present time, and we do not feel that it is opportune to enlarge the magazine until such time as the many pioneer details in this stage of the work have been perfected. The Artisan fills all the real necessities of the situation so

far as The Temple messages are concerned and the Teachings which are regularly transmitted through its pages to our members and friends. Scores of letters amply testify the appreciation of our readers of the high character of the matter sent forth to the world through our modest little periodical.

THE BOOK DEPARTMENT.

This Department is still functioning and there is a constant demand on the part of our members and others for the books listed.

SQUARES.

The Squares as well as each isolated member provide points of contact with the world, and this is all important if the work is to grow and the great message of The Temple be given to those who are seeking the Bread of Wisdom and correlation with the Highest—the God within.

Each Square has its tests as a collective entity, as well as each individual; and in proportion as each Square is true to fundamental principles and avoids personal ties, will it grow, unfold and become a true center of light for its community. Generally speaking the Temple Squares have held their ground during the past year. Some have been weakened by local members removing to other places, and some have lost their most active members as a result of their being drawn to the Center here. Members of Squares, however, should remember that it is not numerical strength that counts in Lodge work, for the faith and devotion of two to the Cause will do untold good if persisted in; and when things seem dark and it looks as if all were going to pieces, that is the time of all times to exercise the faith in the Master and the work which He is doing through all who will by right heart attitude work **with** and **in** Him, for the helping of the world. Where Squares have been weakened through any cause, if the members composing it will simply go on and work, and let their light shine they will be astonished at the result. Wherever possible, notices should be put in the newspapers in regard to meetings, and then a synopsis of the meetings, briefly written up and given to the papers. As a rule the local papers are glad to print short notices of this sort, as they know that the general public are becoming more and more interested in this philosophy. These notices will attract people to the meetings and this will add members to the Temple and to the local Square, and so the work will grow and flourish. This is the method adopted where the Temple Squares are strongest and most influential in their respective communities.

Some of the Squares who are doing this active propoganda are powers for good in their localities and the whole work feels the effect of such activity. Each member as well as group of members are literally a plexus or center through which the Temple or Lodge currents must pass, and when each center sends the currents of life onward, the whole organization feels the life and increased vital action. If any centre become sick, so to speak, a congestion ensues there; there is stagnation, and the whole organic body suffers to that extent, and more work is required on the part of other Centres to overcome the stagnation and inertia.

TEMPLE WORK AT HEADQUARTERS.

Many members at a distance long to be at Headquarters, and some have come and gone, as will others as time unrolls. We have been amazed more than once to find the conception in the minds of some coming here that they were going at once to enter into their ideal life and have morsels of spiritual delicacies fed them from a golden spoon with no effort of their own. Alas, for these! They have soon found out their error.

If any member thinks they are having a hard time where they now are and expect to get an easier time by coming into the work at Headquarters, let them beware! They will soon find themselves in the thick of the fight where before they were only on the outer rim, and the strain and burden physically and mentally will be increased manifold. I send this out as a warning to all members who may be longing to come to Headquarters for service, for that service means, yes, demands sacrifice to the limit, and perchance beyond the limit of their endurance. At least there must be nothing reserved, for in a battle that is worth while, all is either won or lost.

The most we can do for the Great Lodge of Life, is to die in the Cause, and that is but a mite, when we consider the great issues involved in freeing the world from its bonds of mental and spiritual darkness and selfishness, and the liberating of the millions of souls from the great iron cage of selfish desires in which they are trapped. The true helpers at the Centre or elsewhere are those who joy in the service they are rendering, who go on without complaint or criticism, who are able to catch the genius of the work and the great end it makes for, who uphold the hands of those whom the Masters have selected to lead and direct the work, who know without being told, the great burden of care and weariness those leading, are carrying, and who by the right attitude steadily, not spasmodically exerted, continue to do their duty.

The Temple Building, for which funds were solicited last year, has not yet materialized, but it will at the right time. So many new phases have come up in the work and the funds raised being insufficient, this idea has not been so actively promoted, but we are working toward that ideal, and when the right current sets in, as Temple History has proved in the past, members will some day suddenly realize that the work has been done. All should meditate and concentrate on this daily, if possible, and when the things have been built interiorly they will precipitate at the right time exteriorly.

That there will some day arise at this Centre a true school or college of learning wherein will be taught the eternal verities, correlating the known facts and laws of science with the inner spiritual and moral laws on which the universe is based, is evident to me from my vantage ground. The light is in and with the Centre now to do this, although the outer conditions are immature, but time will unfold these and make it possible. The many meetings, inner and outer, held at the Centre are much appreciated by the workers and visitors who live at or come to the Centre. When the outer work has passed its present strenuous stage, more opportunity will be had for additional instruction in the great mysteries of life and death, and we have been promised all our

hearts desire when we have done our part in and for the work, and our part is now to labor and to build up the Temple straight and true both in its inner and outer aspect, to **work, work,** to serve and suffer for it to the limit and beyond, if need be.

The Work in General.

The Temple is the Voice of the Lodge speaking to the world. It not only speaks in terms of words, but in terms of force which is more potent than words. The world has been deaf with selfishness and has not listened to the quiet but persistent small Voice of the Lodge speaking to it, but it will pause and listen when thrown back upon itself. Great catastrophies have stirred the hearts of the people during the past year and these calamities are but the forerunners of worse to come. There is no escape from that; the time has passed when these catastrophies could have been averted by right action on the part of humanity.

In a recent communication from Master, he said: "Many souls are waiting in the world today for just the touch, just the word that would bring them to this Centre—to us—and the word is not spoken * * * I say to you there is greater need for effort on your part, and wherever sorrow and tribulation have done their work in the world and softened the hearts of people, there is your opportunity to take a message from me. It matters not whether you have ever seen that person in your present life or not, the very fact that you have been drawn to a consideration of that person's needs shows that there is a karmic connection between you, and you have a duty to that person. Whether you are thus aroused by a notice in a daily paper, or whether it comes to you from some other source, your duty is there. You will not have to seek far for the message you should give, for it is writetn in your own heart. Whether that message may seem to fail of results or not, matters little; the connection is made and help can thereby be given."

A gigantic task is before the Temple and all who will be drawn into its current. Few members have a right concept of the Great Work it is their privelege and opportunity to serve in. It is only one here and there who are able to catch a glimpse of the grandeur of the work laid out for us and the cosmical forces involved, and the great results that must come to Humanity as the Great Temple Edifice is reared stone by stone by the various grades of workmen employed. It is only by unselfish love and sacrifice that the work may proceed and even with this each candidate must meet and overcome the animal self before he can gain the entrance to that middle chamber of the Temple, where dwells the Holy Presence, and where the candidate enters into his inheritance of spiritual resurrection, or conscious at-one-ment with the great Lodge of Universal Life and Love.

For over seven years now has the Temple stood staunchly on its feet. Nothing has been able to harm it. It has gone steadily onward until today, spiritually and materially it stands as the foremost movement of this age working with purpose and power to send forth by teaching and by actual practical work, the forces which alone can give the right impulse to human thought and endeavor at this cyclic crisis in the history of our planet. The Temple has stood the tests and trials of

fire put upon it because it is not based on **personalities** but **principles.** It is greater as a movement than any one or all personalities involved in it, and this fact does not **give** it any power, but constitutes **the** power which it IS and which it constantly expresses in its coordinated life as an entity correlating all the planes of being, and basic fields of unselfish endeavor.

Mrs. F. A. La Due, Temple Guard, then read the following message to the Convention:—

MESSAGE READ BY THE TEMPLE GUARD.

My Dear Comrades—

Another Temple year has taken its place in the eternal order of things past. As we strew flowers of memory over the grave of that past year, here today, at the birth of another year, let us ask ourselves if we perceive any signs of a new growth in ourselves, that will justify the expenditure of all the time, labor and thought that the Master Builders have devoted to us. Are we stronger to endure, braver to meet the tests and trials that the coming year will bring to us? Have we grown more charitable to the faults and failings of each other, and more intolerant of our own? Has our love for the human race as a whole grown deeper and stronger, and our selfish desire for individual parts of that race been weakened? Has the hunger and thirst for God, for Good, for ultimate conscious reunion with all that lives, grown more intense, and our willingness to sacrifice all that stands in the way of such attainment, become more pronounced?

If so, we may humbly offer praise and thanks to the great powers that have sustained and strengthened us, and brought us, even if it be but a single step, a little farther up the steep winding stairway of soul development. If we cannot truthfully answer in the affirmative, we may feel regret for the lost opportunities, but we need not feel despair, though we must remember that as year follows year, our opportunities will lessen if we have failed to take advantage of previous ones. And so, while not despairing, we must look our failure bravely in the face, and then rise up in the strength of the Great White Lodge, grasp our weapons of attack and defense, and press onward, knowing that no labor will be in vain, no effort be lost.

There have been many hours of deep discouragement, of intense suffering, as well hours of encouragement and thankfulness, in the past year, and the coming year will fill our cup to the brim, and oftentimes running over, for the next eighteen months will try us with fire. But if we can stand the test, drink our share of the cup of renunciation, and go steadily on, with one thought, one end in view, we will meet at the close of another year, with deep gratitude in our hearts.

The Master has made many statements to us in the past twelve months, which, if we have interpreted them aright, should have given us room for much consideration, and among those statements there are none of more importance to us than those in which he has outlined the effect on Himself and on other Masters of our wilful disobedience,

or thoughtless ignoring of directions and requests; for in such instances we place a double bar across our own paths. While we were yet ignorant of the effects of our disobedience on others as well as on ourselves, our disregard for similar expositions of the great law, we would not bring upon us such a train of important results. But now that we are no longer ignorant in that respect, now that responsibility and intelligent comprehension has been added to other God-like attributes, we can perceive that by holding back the Masters, through our refusal to obey necessary directions, we are in reality retarding our own evolution to a much greater degree.

We are bound together by unbreakable links, each to the other, and to them, and, beyond a limited degree, one cannot evolve without affecting the evolution of the other. They have said that without the firm, steady enduring foundation of such an organization as has been outlined by them for The Temple,, they could not reach and impart the new vibration to humanity. Yet many Temple members spend time, money and means in all sorts of unnecessary if not evil indulgences, entirely ignoring the fact that other souls stand waiting, waiting, day by day, week by week, for the word, the effort, that no one else in the wide world may speak or make—because they alone hold the key that will unlock the portals of those other minds or hearts. What an awful responsibility this is, yet it is ours, and we cannot get away from it.

Believe me, all that I say is said in tenderest love and intense longing. If I could look into the eyes of our absent comrades, as well as into yours who are before me, and see a reflection of the great longing that is in my own heart for the upbuilding of The Temple on Earth, that the coming Avatar may have "a place to lay His head," I would ask for nothing more, for I would know that we could find no rest for our souls until we had fulfilled our mission. The injunction of St. Paul, "Be not weary in well doing," is as necessary to us today as when it was first given. We lose our enthusiasm for a work which requires years of hard labor and great expenditure of time and means, forgetful of the fact that all quick growth resembles the growth of the mushroom, and that the best indication of a lasting accomplishment lies in its slow, steady growth. Then, too, we are apt to forget the immensity of the plan given us. We are building for eternity as well as time, and, like the seams of a garment, the greater part of our work is on the under side, and we cannot see the effect of the long, graceful curves and seams until the garment is completed, and turned right side out; and just now we are doing little more than putting in the long basting stitches. If we would look at the pattern, the whole plan, more frequently, and realize what the completed garment would mean for every one of us, we would not lose heart and feel inclined to give up so often, nor would we feel that we could use so much time in finding fault with the stitches some other comrade was taking, or criticising the personal idiosyncrasies of each other. The perfection, beauty, utility of the complete garment, as it appeared to our mind's eye, would fill our hearts and we would find room for but one fear—namely— that the Great Architect would not find us competent to do our part.

But I have faith to believe that we will grow into that great plan day by day, in spite of our temporary failures or indifferent successes, and only refer to less optimistic aspects in order to help awaken greater optimism; but we must be able to realize the dignity and importance of any great ideal and all that a possible failure of accomplishment may mean to us, before we can awaken the energy that supplies optimistic effort, and which will bring final success.

In all tenderness and affection I give you hearty welcome, and trust that these convention sessions may bring a great unifying, strengthening wave to each and all of our number, whether present or absent in body.

Mr. Harris reported that many letters had been received from members and Squares, conveying messages of love and devotion to the Convention. It would not be possible to read all of them, but those read, given below, indicated the general spirit of all.

Syracuse, N. Y., August 1st, 1906.

Dear Brothers and Sisters of The Temple in Convention Assembled, Greeting—

To me this is a very important time, and I am sure you all feel as I do. The events taking place the world over only corroberate what we have often been told; the world conditions are changing, evolution is taking on a higher rate of vibration, and humanity is to profit or not by this opportunity. The time is at hand when we of The Temple who desire to help on this work should stand as a **UNIT** in purpose and action. We have been told repeatedly by those Great Souls who have the uplifting of this humanity in hand, that **now is the time.** We have been called to help, we have been told that "the work is ours," that it is ours **to do** or **not to do,** but that the opportunity, if neglected, will pass, and others will enter in to fill our places. We have been told that we need to hold a **UNITED FRONT**, that we need love, courage, devotion and determination, coupled with whole heartedness, for our endeavors will amount to nothing if luke-warm. It is through the giving of our whole selves, the putting of our life into the work that will help to bring this dark world in which we live up to the level of spiritual consciousness. In no other way can this be accomplished but by the Mass of its Units becoming consolidated into one living, working Entity. We need more devotion. I think we hardly understand what true devotion means, for it is more than sentiment, it is a living force in us. In one of the old "Irish Theosophists" printed in Dublin, I found a good definition which I will quote in part. The writer says, "The subject is one most difficult to deal with, for—devotion is silent; it has no words at all; it is the union of heart and mind and working hand, in a single fixed aim—the Unit of work directed to an ideal Unity. Of a truth devotion is the atmosphere of the soul—it is that voiceless, spiritual aspiration which breathes through every act and thought—a thing we cannot demonstrate except as **we are that thing itself."**

In this work we need to lose ourselves in the thing itself. We cannot all be at this Centre; not all of us can be here to plough, to sow, to reap or minister to the sick and suffering; but, denied this privilege, we can show our devotion by holding up the hands of those who **are here,** by throwing the whole strength of our being into helpful thoughts, and through aspiration and love they will "be wafted on the wings of the morning" into the heart and life of every self sacrificing pioneer who under the greatest difficulties is struggling to carry on the Temple work. A pioneer is one who **gives his or her life to prepare the way;** those at this Centre must be stimulated and sustained by the love and faithfulness of all true and loyal members who cannot be here, and in this way we help perhaps more than we know, for loyalty and faithfulness are beacon lights in this work. If we put ourselves under this regime, we shall see that little by little we are helping to bring conditions up to a higher standard. We have been told that the World is Humanity, that the Temple is a Universal scheme, so we may find we have Temple work to do wherever we are. The Master Jesus said "Other Sheep I have which are not of this Fold; these also I must bring—and there shall be one fold and one Shepherd." So, wherever we are, in our homes, in our shops, in our daily intercourse with people, our duty is to serve; **SERVICE** is the **KEY** which unlocks the door to the Kingdom of Heaven, Jesus said, "I am among you as one who serves." There can be no menial service where Love is the ruling motive, for " Love is the fulfilling of the Law." There is here much to be done and the laborers are few, "Pray ye therefore that the Lord of the Harvest will send forth laborers into his harvest," and that we may be able to return with those servants "bringing our sheaves with us."

Let us destroy in ourselves the whole idea of Separateness, putting in its place the whole idea of Unity; for when this takes possession of our whole being, we shall strive to perfect each unit in ourselves, and so help to bring about the perfectability of man. Jesus said, "Be ye, therefore, perfect even as your Father which is in Heaven is perfect."

My earnest prayer, and my whole desire is, that all good may come from the brotherly feeling engendered at this convention, and that the outcome may bring about in each one of us the Kingdom of Love.

In all sincerity I remain your sister and comrade,

EMILY K. MUNDY.

---

307 Hawley Avenue, Syracuse, N. Y.

My Dear Brothers and Sisters in Convention Assembled—

To each and all greeting. May the blessings from our dear Elder Brothers descend upon each one, and upon all your proceedings.

We had hoped that it might be our privilege to be with you at this time, but are again to be disappointed. It seems to be duty to remain away. But from us to you go out waves of hearty love, sympathy and good cheer.

To those of you whom we personally know we send especial thoughts of helpfulnss, and extend the right hand of hearty good will.

The eventful year of the seventh anniversary of the founding of The Temple on earth, as an organization, has passed into the silence. What has it carried with it as a record which each of us will meet sooner or later, and from it judge ourselves? Do we realize that each thought, each act is on record on the plane of Soul, which our Master-Father tells us is "the ever living mirror of the mind of God, and also of all the words, deeds and thoughts of each of us"? He gives us solemn warnings of our use or misuse of the wonderful power of "Imagination," that greatest faculty of the mind, which impresses itself in images in the plastic mind substance. Images which ,as he tells us, "people our current in space for help or for hindrance," and which not only affect ourselves, but act for good or ill on all whom we can reach. Like drift-wood in the stream of life, the idle, shifting thoughts of humanity get in the way of all who would make good progress were they unhindered. And what can we say of the selfish, malignant thoughts that go out with force from so many? We are told that they not only do great damage to others, but return like "boomerangs" to hit the projectors. Poor blind mortals that we are, we can only hold fast the hands held out to us by those dear ones who have passed over these rough places, and who so long to help us when we will let them. They watch and wait, with infinite patience for our recognition; not for our worship, but for our recognition, for, powerful though they are, they cannot force their assistance upon any one. When the desire arises in a heart for the higher and the better life, we are told they see that aspiration as a "candle lighted in the dark realms of earth atmosphere," and they can extend help according to the strength of the aspiration. In the Hindu literature we read, "Every aspiration is God's angel undefiled."

"And with every, 'O, my Father,' comes the answer, 'HERE MY CHILD.'" Look up dear children of The Temple, and may the blessings descend upon you even as you look.

Sincerely and lovingly your Sister in our Father's work.

FRANCES J. MYERS.

To the Temple Members in Convention Assembled—

Greetings and best wishes from the Chicago members.

F. STEWARD.

July 29th, 1906.

Los Angeles, Cal., August 1, 1906.

To Temple Members in Convention Assembled at Oceano, Cal.—

As scribe of Esperanza Square, I send you hearty greeting. I very much regret that circumstances are such that I cannot be with you at this time. I have had the pleasure of attending two conventions. One at Syracuse, N. Y., in 1902 and one a year ago at Oceano. At each place I received much conscious help. The Lodge forces were very strong and helpful. As the time approaches to go, I feel the pull very

strongly. You have my sincere sympathy and mental cooperation. No body of people can assemble in a series of meetings as you now are without producing a very great wave of force and power to benefit the human family, and at the same time raise yourselves in the scale of spiritual understanding and unfoldment. Beautiful Karma will be made that will uplift your Souls in Divine Wisdom.

Many of our members in the East would be present if so many miles did not intervene. Masters will guide and protect you through the dark paths until the dawning of brighter days.

At our regular Tuesday evening Square meeting a unanimous vote was taken to send our combined highest and best wishes to the Temple members assembled in convention now at Oceano. Also to remember them each day of the convention and send all the helpful force and power possible. There were nine members present at the time. Our meetings have been well attended for the past year. A few new members have been taken in. There have been some strangers present at our open meetings. We have pleasant rooms in which to meet. Rooms of Bro. Gibson. We voted not to have a vacation during the summer months, thereby keeping up the interest in the Temple work.

The "36" meetings are held first and third Thursday evenings in each month. These are helpful and well attended.

With love and best wishes from all members in Los Angeles, I remain most truly yours, LUTHER M. MARSTON.

Green Bay, Wis., July 24th, 1906.

To the Official Head of The Temple—

We, the members of the Lotus Square of Green Bay, Wis., send greetings to you all. We are few in number, but we strive to make up in quality. We hope to be in your midst in spirit, and in another year to be with you in person. We also send our blessings and our good wishes to all the brothers and sisters at the convention, and hope that the eternal blessing of the Fatherhood and Motherhood of God, and the Lodge of Masters may be with you in all your undertakings.

We remain yours as ever, Brothers and Sisters in the Cause.

By DANIEL DEVROEY.

Dr. Dower: We have with us today members and representatives of various Temple centres and we will all be pleased to hear from these members. We have with us Mr. Gibson, who is Outer Guard of the Los Angeles Square.

Mr. Gibson: My friends, as you have had the report of the Los Angeles square I have not very much more to say in that regard. In our individual history we come to a place in which the

things we have learned as individuals are to be reversed. "He that saves his life shall lose it." You will find that you have to reverse the whole matter when you come to realize the tragedy of the soul; and so we are here today to look each other in the face, to gain a little strength and light and receive a little encouragement by the way. Many a man has failed because of too lightly considering the work in which he is engaged, and that is our danger; we sometimes get clear away, lose sight of the great question. There is no love like the love of the Lodge, there is no love like Master's love, and we have that poured into us continually, as has been said in one of the many beautiful first pages of THE ARTISAN, something like this: "Do not seek to place the laurel wreath upon the Victor's brow," as he does not care for that but he asks your heart homage, that helps him, it helps the work, if we have given the whole homage of the heart and returned that love which He has given to us.

Miss Hattie Brown, of Philadelphia: There is not very much to say about Philadelphia square. We have struggled along through many vicissitudes, but we begin to feel now that harmony is growing out of the trials and I think that at last we are beginning to realize that the only thing to do is to keep on growing and not worry about what some one else thinks or what people are going to say about us. We have got quite a number of new members. Our meetings are regularly attended and enthusiastically attended, which is far better than numbers. There seems to be a spirit among us of intense interest in the work and an effort to know all about it. I hope after my return to be able to increase the enthusiasm and put it on a solid foundation.

Mr. J. O. Varian, of Palo Alto: I happened to be a year in Philadelphia at the beginning of the work there. The spirit has always been to hold up things. Miss Brown has kept the light of the Christ there, she has kept the light in the bottom of hell. The bottomless pit is in Philadelphia.

Dr. Dower: I can say for the history of the Philadelphia square, that it has been a centre from which a great many people have been drawn and have been scattered to various parts of the world, and so it has been a centre where Templars have been made and sent on their mission into the world.

Mr. Varian: Palo Alto I think is all there except what is here. Palo Alto at present is not a very big branch. We have two meetings a week and they are attended with interest. We have got Dr. Little to sing for us, as you have not got here except at Convention time. Mr. Harrison has removed from Palo Alto to the Centre during this year. The time of the earthquake did us a great deal of good. The nearer you get to the centre of an earthquake the better for you. When you could see the smoke coming up from the city and see the red fire at night and you did not know just how things were over there it had a curious effect on your soul.

When I went to see San Francisco and stood on Market street and saw how cheerful the people were, it made me cheerful too. We got a light of some sort from everything. People have got a real light from the earhtquake. The only pity is that all the Temple members were not down around the earthquake to feel all the liveliness of it.

As a square we are able to hold our ends up. We have a large and growing circle of friends outside the square and I think have more influence on the town than we realize. Every now and then some one asks, "What is that Temple square?" I think Temple members are apt to think that the great thing is to get people into the society and have them become actual members, but perhaps the greatest thing we are doing is not that, but giving thoughts to people, and that has given us a centre to radiate from.

Dr. Dower: Palo Alto is one of those squares that are doing just what I referred to, publishing notices of their meetings, and have obtained very fine results by so doing.

Miss Read: I have not very much to say for the Boston square except that they are a very devoted group of people there. I think that the meetings helped every member in a way that was very remarkable, and also that as a square we helped a large number of people by reading in the place where we met last summer. The square met weekly at the Home for Incurables, and while none of the inmates were really aware of the fact of what the meetings were for, I felt that the people were very much helped by the force poured in at that time, and several of them spoke to me about it afterwards, and said that they really felt that the meetings we held had helped them, which I think was rather re-

markable. The members met all winter—came long distances to the meetings and we all felt that they had the courage that was needed to bring us together, and that was helping the centre here also. Several others have become members since I left and I have not heard from the square lately.

Mrs. Ida J. Wilkins, Bridgeport, Conn.: I hear very little from Bridgeport since I left there but understand that everything is all right. We have not had the discord and unpleasantness that some squares have had to contend with, and I think the reason was that we had a good strong nucleus. It was so strong that nothing disturbed it very much, and I have confidence to believe that everything is going on all right. I consider it a great privilege to be here and have even a small part in this work; it is impossible for me to have a large part just now but I hope to be able to do more later. I think if every one who comes here could realize what a privilege it is to be able to be here they would feel different about everything that is going on. If they could keep their eye on the work and forget all the little trials and tribulations that are going on I think they could have a peace that passes understanding.

Mr. W. H. Townsend: I have not heard from the Seattle Square very lately. In regard to that square, it is one of those squares where you get members and then they are gone, not gone out of the work, but something seems to take them away as soon as they get in. We seldom had more than six or seven in the square meetings, yet the influence from that square extends over four states to my knowledge. Members are contacted through other members and some other squares have been organized from that centre. I think that Seattle square has done about as much good work as any one. Considering the difficulties that we have had to overcome I think good work has been accomplished. We also have a 36 square that was organized some time last year. As I said before, the influence of the square is wide spread. We have one member up in California, some in Washington, Oregon, besides quite a lot of work is done with the Temple Builders from that centre.

Mr. Bernoudy, of Paradise, Arizona: We have no square at Paradise. I am the only member there. I consider myself as belonging to Central Square, of Oceano.

Mr. Story of San Luis Obispo: I do not know as I can say much of anything. Two or three of us are trying to do something at San Luis, and those of us who are there have a good deal of interest in the work and are trying to do some good.

Dr. Dower: I would like to hear from any one who has anything to offer for the good and welfare of the Temple. This Convention is for the purpose of getting together, drawing the forces, creating a matrix through which the Lodge forces may pass easily, so I shall be glad to have a word from any one present for the good and welfare of the work as a whole.

Mrs. La Due: While Dr. Dower was reading his report he called attention to a message that was given through the Temple in one of the papers I believe, or else in the Artisan. It was in reference to the doing of outer work, and carrying the message of the Master, and he called attention particularly there to the taking of this message among those who were strangers to us in the flesh. Now I know if we fail in any one direction it is in our backwardness in touching the lives of people we are not acquainted with. In the first place I think there is a little feeling of not wanting to intrude ourselves upon the attention or notice of people who have expressed no desire for our acquaintance. I do not think we could pick up a newspaper, go into any congregation of people or go from one place to another without hearing of or seeing some one in deep trouble, some one that has lost friends, some one who has lost all the means they had, and that one for the time being is in the very gulf of despair. We have all experienced something of what that means or we would not be Temple members. We never would have been drawn into the Temple if we had not come into it through some terrible sorrow, and having come into it in that way we have had written in our hearts, His own message to humanity. The comfort we have had through the stress and strain that has come upon us at various times in our lives, we must give back to somebody else, or it will dry something up in our hearts and we will suffer for it as a result. It is not given to us to keep. It is written with the blood of every martyr that has ever been on earth; it is written with every pang of sorrow and suffering every soul has ever felt since time began and it is gathered up into a message, and set into our hearts when we are

drawn toward th Lodge. We have no right to keep it within ourselves simply because we do not know a person, have never been introduced to them. If we make even the least effort at such a time we will find that we have the Lodge force behind us, and will say just the word that that struggling soul needs at that time. I am very much afraid that we are not doing this as a rule; we are holding back, we are not doing the Master's work, we are not giving that message. If we had been doing this the Temple would have been ten-fold greater in numbers and power than it is. We may do all that we think we are capable of doing at the time, but we are not doing all that we ought to do, we are not touching those souls. We must remember that those souls cannot be touched except by us; there is a chain that links us together and it is only through us that they can get that message. If we would remember that, we would be a little more generous in our thought for others. If we see some name in a paper, a notice of some stricken soul, somebody that we have reason to believe needs just the little touch that we can give, and we send our message in love it will go straight to the heart of the stricken one, and we will be given an opportunity to say another word, and another, and the very love force that we have put out in that message to that sorrowing soul will just so surely bring its rich reward to us.

Dr. Geo. Little of Palo Alto: One thing has been in my mind. There is a tendency when a rub comes to magnify it. There is a passage which says, "I will magnify the Lord, I will rejoice in the Lord." I was brought up a Presbyterian. A part of the doctrine was that by nature I was a failure, and naturally I was in a pretty hard way, but afterwards I was led into Christian Science, and a little more positive basis was taught for rejoicing in the Lord. It has helped me very much in times where the rub has come. I have gotten hold of at least one practical way of rejoicing in the Lord. If a small boy goes off fishing he never thinks of the incidental troubles. The whole thought is centered in the fishing he is rejoicing in. There are things that one has to bear. This morning I saw a team that had a heavy load, and where it was not necessary the brake was on. We sometimes rejoice in thinking what martyrs we are making of ourselves. I am not saying this with any idea of criticizing. I know what those who are here have to bear, but I also know

what a great deal of friction can be avoided if we keep our hearts centered on the fact that God is a success. God is a success in this present instance The Lord of the universe is a success right now. Sometimes we are called upon to meet things that are beyond our strength. A good many of us are called to go ahead into fields to simply fail. It is not a question of whether we can do it, we have to do it if we go the way of honor. Paul says, "Pray without ceasing." That kind of prayer is simply looking into the face of the Master, looking into God's eyes, and so living that you can look into those eyes.

Mr. Ernest Harrison: We are all of us privileged to be here, and all feel it though we may like to "talk" a little, for it brings a note of glamour around us, so that we all naturally like it. I am one of the most recent comers here, I think, and I feel it very hard to put my thoughts into words. I feel that we have to realize two or three points very strongly in order to make this work go, and one of these points is that our nature is not infallible; we all have the critical faculty very strongly developed; we are all "cranks" on some particular thing. We have to get the fact strongly fixed in our minds that we are following a certain plan, to recognize that there are forces back of this work that can see into the future farther than we can.

Mr. J. L. Beckett of Arroyo Grande: I am very much pleased with the remarks of Dr. Little. "Rejoice in the Lord always." Personally I have been up against some pretty hard places in my lifetime, when it seemed that I really needed help, and when I stopped to reflect on what was going on about me it occurred to me that I was simply to do what came first to my hand. To the friends from the outside I would like to extend a fraternal greeting, a greeting and welcome to this favored spot. The very fact that the Masters have selected this as a Centre means something; it means probably more than we can know.

Mrs. Kent: The thoughts that have been given have been helpful to the Centre, and yet there is one word I feel like saying for the Centre. I think it is true that it is easy for us to feel depressed at times, and that it is hard to rejoice. I think this is for the reason that we are dealing with Cosmical forces. They are so vast we can not grasp them quickly enough. We have to

break down so much within ourselves. It is being said by persons on the outside that so many of the messages are warnings, and are not what we should look for from Masters; but we must remember they are world messages. It is to the world these messages are being sent. They must be strong, they must be repeated often in order to make the people hear. Countless messages of joy and light have gone out also.

Periods come here at the Centre when we are tired, when we feel the weight of conditions, but there also come many times when we remember the Master's injunction to claim our inheritance, to hold our banner high, for we are in truth Sons and Daughters of the King. Persons coming from the different centres outside feel these different conditions, feel something strike them; it is because it is the Centre. At the Centre forces are strong. Here there are so many matters to adjust. It takes time to overcome. It takes time to rise, but we are rising.

Mr. Chas. Miller: I have heard a couple of our brothers speak of rejoicing in the Lord, and feel called upon to say just a word. It would be very easy to rejoice in the Lord if it were not for one thing; I am not sure always that He can rejoice in me.

Dr. Dower: I do not suppose any person has come here without feeling very strongly the forces at work. The people who are here are strong. The very fact that they are in the Temple at all indicates a strong individuality from the standpoint of the inner self, and we often find associated with this a strong personality, and that is something we all have to struggle with; we are apt to feel that we know it all; we feel that if God would only let us, we could create a fine universe; we find fault with the scenery—with the perspective—the coloring; we say something is wrong. Well, you see even the God of Nature could not create the things that would satisfy all, and viewing the universe from certain angles, God's ideas and work are wrong, and so with the people that come here; we find them coming here, good, earnest, devoted souls, but they see things at certain times from narrow angles, and it seems as though things ought to be done differently. They do not see that if they could put themselves right in the position of those who are in the heart of the work they would do exactly as those persons are doing. We are just

compelled to go along certain lines as wisdom or vital necessity demands. Then we find there is a tendency for some of our good brothers and sisters to want the Centre to adjust itself to them instead of their adjusting themselves to the Centre and the Master plan which is being worked out. However, I feel that that is a phase of the work that will pass. It is because so little of the real work can be seen; it is not tangible as yet; it has not become externalized enough for them to see. When they are able to see the external lines and external conditions precipitating, and get an outer grasp of what we are working for, many things that now as a matter of fact we actually have not the time or strength to sit down and explain to all will become clear. I frequently have to retire from people to keep my strength up, for when you see us doing a certain important thing on the outside, it means that there are about a thousand interior plans that are associated with that which do not appear on the surface at all, but which are in our minds, and if we had to explain it all there would be no time for doing it. I feel that we must have the faith and confidence of those around us that we know what we are doing, and that wisdom is back of the doing.

Sunday evening at 8 o'clock the yearly meeting, with initiation, of members of the Order of the 36 was held at the Temple Headquarters.

Monday's Sessions.

The Monday afternon session was devoted to the Temple Builders. The meeting was opened in the name of the Temple by Dr. W. H. Dower. The Convocation Hymn, "Gitche Manito the Mighty," was sung by the Builders in chorus. In the singing of this hymn the Builders held in mind the sending forth a heart force of love and strength that would reach out to all children, all people, and draw them to the warm Heart of the Temple work.

Remarks by Francia A. LaDue.

I have been much interested in your singing, and the most important thought that I could give to you is in the words of the song you have just sung.

All there is in life, all there is for the world is in those few words:

"All your strength is in your union,
All your danger is in discord."

Discord brings death, despair, everything awful. We cannot think of this too seriously, and of the great necessity for unity in the Builders' work, in the Temple, and in the whole world. Our greatest danger lies in discord. The same laws work for all.

We have no idea until we study the different problems that come to us in life, how we are effected by the Cosmic forces around and in us, and how we effect others when we are cross, hateful, disagreeable, quarrelsome. We always want to lay the blame on our neighbors. We never want to take it ourselves. All these things are the effects of cosmic forces. These forces are like big streams of power. We stand in the way of these streams and they throw us down. We have not found our base where we can stand steadily and brace ourselves.

We should learn to stand for our work and for one another, as we would stand in a heavy storm. When the wind is strongest we cling to the ground, as it were, with our toes, we brace our backs, and fit ourselves to meet the storm. When troubles come to us in life we must brace ourselves in the same way and let the hard conditions pass by and through us.

I have often seen and felt the action of forces and colors. Not long ago I seemed to be standing in a great circular space. Suddenly two little black spots appeared in the sky, one on each side of the heavens. Out of each one a stream of force was pouring. It was like steam though not misty, but brilliant, scintilating.

It moved along from each hole, forming a large umbrella-shaped figure, growing larger all the time, until both streams met in front of me with a clash sending forth most beautiful colors.

Each stream tried to pass the other by making all the atoms adjust themselves or slip by one another; and the stream of force from the right side was going into the hole on the left, and vice versa. The whole cosmos seemed to be vibrating.

It taught me a lesson. Exactly what the atoms did we must do. We must learn to slide by, instead of pushing and being pushed, and so adjust ourselves and become able to do our part and appear to other people and to other worlds as those beautiful forces appeared to me.

The Morning Star Group sang two songs, "O Happy Builders All Are We" and "Birds and Bees and Flowers."

The youthful innocence of their baby voices quite overcame the mixture of tones and keys.

Mrs. Ernest Harrison has this Group in charge, and it is a pleasant sight to see teacher and children on the Halcyon grounds Sunday mornings, engaged in pulling weeds from the pansy beds while they listen to some helpful lesson and try to pull the weeds out of their own little lives.

Reports of the Library and Souvenir Departments and of the Treasurer, Secretary and Correspondent were read as follows:

LIBRARIAN'S REPORT.

By Bartram S. Kent.

Last year the librarian reported over forty books on hand, but since then many generous donations have increased the number to between two and three hundred. All of these are good books covering many phases of life and study and amongst which both young and old can find volumes to amuse and instruct.

Although the library is conducted by the Builders it is open to any one at the Hotel or members in the vicinity.

During the coming year we expect to add new volumes of a different nature and before we know it we shall have an all round library we can well be proud of.

We have a bookcase but it is much too small for the number of volumes and for that reason the books have not been catalogued and systematically arranged.

REPORT OF SOUVENIR DEPARTMENT.

By Bartram S. Kent.

This department was started a little over a year ago. At last convention a shortage of $96.37 was reported. The amount spent this year was $44.98 making a total expenditure of $141.35. Receipts from souvenirs sold since last convention, $145.30. Balance, cash on hand, $3.95.

This sounds like a very small sum, but it must be remembered that the aim of the department has been not so much to make money, but to bring the Builders' work before the public. In several instances gifts were made to children and others in order to arouse an interest in the work. In this manner and by making the work public we have really done more for the Builders than by making a lot of money.

We have now a new lot of souvenirs on hand, and they are the finest we have ever had, as you will think if you look in the case for yourself.

These little articles are not just pieces of jewelry. They are souvenirs made from stones and shells found around this locality and will serve to remind their possessors of the place to which they look forward as living sometime in the future.

REPORT OF CORRESPONDENT OF CENTRAL GROUP OF TEMPLE BUILDERS.

By Miss Gussie Beyer.

As correspondent of the Central Group I report that within the past year, all the Builders in this country and abroad have been written to, and many delightful little letters have been received in turn. Almost all of the children are interested to have us write all about Oceano and the vicinity, some of them hoping that they can come here some day.

Mrs. Kent remarked that much more might be said in regard to the work of the Correspondent. Miss Beyer had done much during the past year for the entire Children's Department in her sincere efforts of love, both by letters and otherwise.

REPORT OF SECRETARY OF CENTRAL GROUP.

By Leslie Devroey.

The Central Group of Temple Builders has held regular meetings every Sunday evening throughout the year in the Halcyon Hotel Parlor.

The meetings have had to be adapted for the people present as oftentimes strangers have attended who were not interested in the work.

The meetings have been spontaneous and informal not adhering strictly to rules, at the same time we have tried to hold a spirit of true reverence and worship in them remembering the true meaning of the Temple Builders. Many times there were fewer Builders than grown people present, but the meetings have been strengthened by the older people.

The regular lessons are attended with much interest, also the study of Hiawatha. The Builders have done quite a lot on the grounds around the Sanatorium and also at the Open Gate grounds.

Among the things planted were palms, rubber trees, magnolias and other small plants. A tent is being bought at the Open Gate by the Builders for any children who may be suffering with the awful disease. The Builders are also planning to furnish the tent.

I think these Sunday night meetings are a great help to all who attend as well as to the Builders themselves.

The Treasurer, Melvon Burres, did not make a report further than to give a statement of the amount on hand for the Open Gate tent, and

the Temple Building. The first offering of each month in the Central Group is given for the Temple building. The other offerings are used for the purchasing of the Builders' tent.

George Harrison of the Morning Star Group recited "The Humming Bird," and read a selection from "Hiawatha's Childhood." George appreciates poetry and is fond of reciting.

Letters from Builders were read and reports made from different Groups in other places.

LETTERS FROM BUILDERS.

Dear Builders—

I read that piece in the TEMPLE ARTISAN and I thought that I could do some good in helping, so I thought that I would start out and so I did, and so in three days I had five dollars and then Mrs. Phillips gave me another quarter. I went out Friday, Saturday and Monday and now I have five dollars and a quarter.

I hope that your plan in furnishing a tent for the children comes out good. I am going right on raising money for it until it is complete and then maybe if you write a letter to the Temple Builders back in Bridgeport that they might help, too.

You see, dear Temple Builders, that I have been very busy just at present trying to raise lots of money for you for that tent and I love to help you. Very soon I shall be in Oceano with you and won't we help lots though.

Have you very much money now and I would like to hear from all of the Temple Builders in Oceano, because I love to hear from any of you, and would whoever receives this slip of paper and money order please write to me and tell me if you have received it all right or not.

I don't think that I have anything more to say only please excuse my writing. I know that it looks horrible. I remain your loving Temple Builder.

RUBY V. TELLER.

Dear Mrs. Kent—

I am now secretary of Sunshine Group. We had election of officers July 8. These officers were elected: Teacher, Jessie; secretary, Freddie; treasurer, Mamma; librarian, Papa.

We would like to all be down there to attend the convention next week. We can't be with you but our thoughts will be.

We would like to hear all about the convention and especially the children's meeting.

We learned some of Hiawatha in school, beginning with E-w-i-a my little owlett, who is this that lights the wigwam—with his great eyes lights the wigwam. We sing part of it and recite part.

Last Wedenesday we went to the Grocers' picnic at Tulalip, the Indian reservation, across the bay. The steamer went over every two

hours. We went on the 12 o'clock boat; took our dinner. We had a nice time. Was going to come home on the 6 o'clock boat, but there was such a crowd and jam could not. Mamma and Jessie got on. I was glad we got left. We had the lunch basket, and so Papa and I had our supper. Mamma and Jessie had to wait until they got home. I had lots of fun on the beach.

We had been watching games all day and did not have time before to go to the beach.

Will close with love from all.

FREDDIE EWING,
Secretary of Sunshine Group.

REMARKS BY DR. DOWER.

The term Temple Builders covers the whole subject. Building the Temple that God is building.

Who is God? All that is. Each one of us is a part, so we are helping God to build His Universe. All that is **alive** is helping to build the Great Temple. It is a privilege to recognize the great truth that the part of God in us is helping to build the universe. To the degree that we recognize this do we help.

The Temple of Light is first in our minds and deeds. Then will the whole world be lighted up as a Temple--the Holy Grail for which we are all seking.

The story goes of a little Presbyterian girl who said there were only two kinds of people in the world--those who were Presbyterians and those who ought to be. So it is with the Temple Builders. There is work to be done on all sides with those who are Temple Builders and with those who are not, but ought to be.

It is a great task we have to perform when we think of all the people who are not with us and who will come some time. It is a gigantic task, but not an impossible one to **bring the whole world into the Temple.**

Nothing is impossible. We look over the field of history and we see that the tasks the great men and women have performed have been the ones the whole world have said were impossible. Alexander the Great believed in himself and did what people said was impossible. Washington did the impossible. Lincoln held the nation together when thousands of people said he ought to give up. He believed that he could do it, and he worked on in faith many times without a single person to depend upon.

The Word and the Force that we must carry into the world is that we can bring the whole world into the light and the right way of thinking and living.

I remember when the Temple Artisan was being started, and we were discussing a proper name for it. "The Temple Builder" was suggested as a title. The name Artisan was finally chosen as being the best for the magazine, but it means the same as The Temple Builder. There is power in the name Temple Builders. It is constructive.

If there were no plan in the world everything would be chaotic, not organized. God throws unorganized matter into form by a ray of Truth. Just as within the seed there lies the germ of the whole tree, so within a truth there lies a Centre of Light—the Temple. Seeds sown by the power of truth and life and light, throw the soil into form. It is the work of the Temple Builders to go into the World Soil—the World Soul—with light, truth and love, and throw it into form.

REPORT BY WILLIAM W. KENT.

During the past year three new Groups have been formed, one at Palo Alto by Mrs. Harrison, who has since come to this Centre, leaving the Group in competent hands for continued work.

A large Group was formed at Santa Monica, conducted by Miss Jones and Miss Pigott. When Miss Jones went to Europe the Group was left with Miss Pigott who did excellent work until her removal from Santa Monica left the Group without a teacher for the present. Santa Monica Group did some practical work in collecting a library and in making cushion covers for the Sanitorium and Open Gate, besides other useful articles for the sick rooms.

The third new Group is the Morning Star Group at Oceano, composed of the little folks who could not be expected to attend the regular Sunday evening meetings with the older Builders. Mrs. Harrison is the teacher of the Morning Star Group and the little ones are much interested in their Builders' meetings and the songs they sing.

The Temple Builders at large as well as those at the Centre are interested in beautifying the grounds at the Halcyon and Open Gate Sanatoriums and have planted and cared for a number of trees and flowers. They are also raising money and paying for one of the Open Gate tents, known as the Builders' Tent, to be used for any child consumptive here for treatment. This tent has been erected and labeled "Temple Builders," and has been partly paid for. After the $50 has been raised for the cost of the tent, the Builders will raise another $50 to pay for the furniture and then the whole tent and outfit will be a subscription of the Temple Builders. Much interest is being taken in this plan by Builders at a distance.

At the last convention the Temple Builders received a strong force which has continued with us throughout the year.

This department of the Temple is not a side issue, but a definite, organic part of the Temple and anything done for the Temple Builders does not end with them, but is felt to a degree throughout the entire

work. It is the child phase of the Temple and must be supported and developed, as upon the children depends the future of the Temple and of the race.

The following cash report was made for the work at large, which shows prosperity and gain:

July 1, 1905, balance unpaid debt		72.00
Received during the year for souvenirs sold	145.30	
Received during the year for Open Gate Tent	12.10	
Received during the year various offerings	28.29	
Paid during the year for souvenirs		44.98
Paid during the year for Open Gate Tent		12.10
Paid during the year for printing lessons		26.00
Paid during the year for postage		24.65
July 1, 1906, balance cash on hand		5.96
	185.69	185.69

REMARKS BY JANE W. KENT.

The Builders' work has shown considerable growth during the past year. Heretofore we have had to make strenuous appeals for co-operation on the part of the Temple members to help establish this department. Responses have come from various sources, and today the work is in a healthy, vigorous condition at this Centre and elsewhere.

Most of the work so far falls upon the Central Group, although there are several other active Groups.

We have always found it difficult to hold the Groups together. This is where the responsibility rests upon the older Temple members. The children cannot do it themselves. They are dependent upon the Temple Squares. They reflect the conditions of the Squares, good or bad.

During the past year a letter was sent out by the advice of the Temple Heads to all Squares, asking them to take up the children's work as a part of their Square work, this being the true manner in which the department should be established. Different individual members have taken an active interest in the Builders from the beginning, but in order to organize it properly it should be done through the Temple Squares. Some of the Squares have acted in accordance with the suggestions in the letter sent them; others have expressed themselves as desirous of taking up the work as opportunities presented themselves.

One important feature of the children's work is to get the young people interested in the practical work of the Temple and Temple Home Association. Children need something to take hold of, something tangible, in order to create a vital interest

within them, and to draw their thoughts to this Centre with an idea of true service.

Opportunities have been given them to render service to the work during the past year. Among these are their efforts toward the purchasing and furnishing of a tent at the Open Gate, the making of useful articles for patients at both Sanatoriums, the beautifying of the grounds and other means of helpfulness. Their aim is to let their force be felt in every avenue of the Temple work, to be to the Temple what the children are to a family, and gradually to be a main dependance of the entire movement.

The older members at this Center have done much toward supporting and upholding the Group. There has been the usual difficulty in adapting the lessons to the various ages. This difficulty led to the necessity of forming The Morning Star Group for the younger Builders. A series of Nature Lessons has been started for the little ones with the idea of weaving the philosophy into them by simple and interesting methods.

While we have mentioned the success in the work during the past year, we must be wise and hold fast that which we have gained. The coming year should bear a record of increased efforts, greater results.

So through this convention meeting may the appeal go forth to all the Builders to remember the charge they have in keeping —to be the Cheer, the Life and Sunshine of the Temple, and to the older members to protect, nourish and establish the children in their life and soul undertakings.

Let us keep alive in our hearts the message of our song and remember that it is true that at this convention, at this meeting, through the children, Gitche Manito the Mighty does call the tribes of men together, does call the warriors to His council.

Let us remember that through this meeting and what it stands for we smoke the calumet of peace together that we may as brothers live henceforward.

Appropriate and helpful remarks and suggestions were made by Doctor Little, Mr. Dowd, Mr. Dennis, Mr. Townsend, Mrs. Wilkins, Mrs. Green, Doctor Green.

Russell Varian, a young Palo Alto Builder, near the close of the meeting took the floor and made the following extemporaneous remarks:

"I've been thinking that when I go back to Palo Alto I can do something. I have an idea, and I dare say Edward has the same idea, and I dare say you all have the same idea. It's about not having horses whipped. The idea is this, to start a sort of society for the Prevention of Animals."

Russell sat down amidst vociferous applause.

The meeting was closed with the recitation of the Builders' closing verse and the singing of the hymn, "Holy, Holy, Holy!"

Monday evening at 8 o'clock a meeting for the members of one of the inner orders was held at the Temple Headquarters.

Tuesday's Sessions.

At 2 P. M. the second annual meeting of the Temple Home Association was held in accordance with the by-laws of that association. Those unable to be present in person were represented by proxies. The report for the year was rendered by the Governing Board to the association as a whole; the present standing, financial and otherwise, was given, and three directors elected to fill the places of those whose terms expired.

The association and its various departments and branches of work were shown to be in good healthy condition, financially and otherwise; remarkably so, considering that these reports only represented the second year of our industrial and corporate life. The volume of business done during the year amounted to $7,184.61. It was shown at this date that the association owned land, property, tools, stock, chattels, etc., amounting to $25,716.49, against which stood the Capital Fund from the sale of certificates to the amount of $20,475.35, showing a net gain or increase of $5,241.14 since the inception of the work two years ago. The reports and methods were discussed freely by the members in attendance and a vote of thanks extended to the Directors and management for the efficient work done and results achieved. A full report of the proceedings of this annual meeting will be sent to all members and applicants for membership in The Temple Home Association, as soon as it can be printed.

In the evening, at Halcyon Hall, an open meeting was held in the interests of the association, with all visiting members in attendance. The needs for the immediate future were discussed, and the importance of a mercantile department especially pointed out. Also, the importance of an increased water supply, with the possibility of supplying people on the outside with water. All in attendance could not help realizing the normal and healthy growth of the outer work as the various natural lines were pointed out ramifying from a centre already so solidly established.

Wednesday.

The day was given up to the usual convention excursion to Rocky Beach. One four-horse team, the big farm wagon, and numerous other vehicles were pressed into service and the members were conveyed to that most interesting locality. The beautiful drive along the beach was taken and enjoyed by all. The usual routine was followed by all who take an outing to Rocky Beach, consisting of bathing, boating, hunting souvenirs, abalone shells, moon stones, etc., etc. The return was made about 6 P. M. The evening was given up to "Temple Talks" by various members. All present were also invited to tell how they first heard of the Temple and how they came to join the movement. Interesting phases of experience, inner and outer, were brought out. Instrumental and vocal music interspersed the "Talks," and the meeting closed at 10 P. M., thus ending the seventh annual meeting of Temple members in convention assembled.

IN THE LIMELIGHT.

A number of members made this convention the occasion for their summer outing and vacation, and were on hand a week or more before the meetings began. Among these were Dr. Little and family, also J. O. Varian and family. Brother Varian and family tented in the grove on the Halcyon grounds.

There were no morning meetings, the mornings being given up to drives to various points of interest. These points, in addition to Rocky Beach, included Newsom Springs, Halcyon Beach, the Association land holdings, the Open Gate, the Orchard and into many of the beautiful canyons so numerous in this section.

Miss Hattie Brown of Philadelphia had the distinction of com-

ing from the most distant point. Who will have this honor next year?

More people were in attendance at this convention than at any previous one held here or in the east. Miss Farrar and Mrs. Hoisington, Committee on Colors, reported that seventy ribbon emblems were given out.

A photograph of the convention was taken from the front porch of the Halcyon. The sun was bright, however, and it is not a satisfactory picture of the members on that account.

Last year many cots had to be used to accommodate members attending the convention, but this year in addition many tents had to be erected on the grounds, as there was a lack of room in the house.

The Centre was glad to greet Dr. and Mrs. Green and Mrs. Russell of Los Angeles at this convention, the first one these comrades had ever attended.

This convention was the most perfectly organized of any yet held. There was no flurry or emotionalism. The forces were steady, strong and interior, and all went as smoothly and easily as if a convention was the ordinary thing every day in the year.

Brother John Varian, the predilected joke-smith of Temple conventions, was in evidence, of course. His work as massaeur at the Open Gate, however, took a lot of the "rub" out of him this year.

Paradise was represented at this convention. Does this account for so much harmony? Brother Bernoudy has the floor —any floor he may wish!

During his three weeks' stay at the Halcyon Dr. Little wrought many beautiful and interesting golden and other souvenirs, which he kindly left in the dental anatomy of many of the workers at the Centre. No danger of forgetting the Doctor, even if he did not sing.

Just a flash of light to the very little ones, bless them. How they are increasing. Let us see, there was Jean, and Florence, and Ruth, and Irma. Then there was George, and Russell, and Seigert, and Eric—all together equal to a thousand, nearly!

"Gitche Manito the Mighty" was the hit of the convention musically. In the words and music reside potencies for great good on the minds and hearts of people generally. The Master of Life speaks in wondrous cadence through this song, if rightly rendered.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as **"the rosy dimple on the cheek of creation."** San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea** and **mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from worldly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature,** as sunlight, pure air and water baths, the use of **oils,** electricity, the natural **radio-active forces that nature has conserved in the vicinity,** and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM.
OCEANO, CAL

HALCYON BEACH TRACT

One of the Most Attractive Beaches in the World

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from $50 a lot to $500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and $5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application. *Address*

THE TEMPLE HOME ASSOCIATION
OCEANO, CALIF.

THE
MORNING STAR
(Now Enlarged)

A Monthly Journal of the Cosmic Philosophy or Sacred Science; being devoted to the diffusion of a Movement proper for ameliorating the present sad state of Humanity, whereby man can recover his ancient rights to Integral or Complete Immortality.

Sample copy, 10c.
Price, $1.00 per Year
ADDRESS
PETER DAVIDSON,
LOUDSVILLE,
White Co., Ga.

Brother of the Third Degree
By W. L. GARVER
AN OCCULT ROMANCE
of absorbing interest. Replete with deepest occult truths and suggestions on the INITIATION OF THE SOUL INTO THE LIGHT.
Price, $1.00

T. V. WHEELER
General Merchant and Postmaster
OCEANO, CAL.

Sea Shells and Curios
FOR SALE

BOOKS

	PRICE Paper	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON		50
Bhagavad Gita, The. W. Q. JUDGE. Leather		75
Beacon Fires. B. S		50
Brother of the Third Degree. GARVER		1 00
Brotherhood, Nature's Law. HARDING	20	40
Esoteric Buddhism. SINNETT		1 25
Etidorhpa. JOHN URI LLOYD		1 50
Esoteric Christianity. BESANT		1 50
Basic Principle of Brotherhood and Evolutionary Waves } W. H. DOWER	05	
Isis Unveiled. Two Vols. BLAVATSKY		7 50
Key to Theosophy. BLAVATSKY. New Edition		2 25
Ladder Lessons for Beginners in New Thought OLIVE VERNE RICH	50	
Letters That Have Helped Me. JASPER NIEMAND		50
Light on the Path. M. C. New Edition		75
Magic, White and Black. HARTMANN		2 00
Mystic Masonry. J. D. BUCK, M. D.		1 50
Ocean of Theosophy, The. JUDGE	25	50
Reincarnation. E. D. WALKER	35	
Reincarnation in the New Testament. JAS. M. PRYSE	35	60
Secret Doctrine, The. 2 vols. and Index. BLAVATSKY		12 50
Sermon on the Mount, The. JAS. M. PRYSE	25	50
Socialism in Brief. W. L. GARVER	10	
Temple Artisan. Vols. II., III. and IV. Half Leather. Each		1 50
Through the Gates of Gold. MABEL COLLINS		50
Voice of the Silence. BLAVATSKY		50
What all the World is Seeking. RALPH WALDO TRINE		1 25

All orders to be addressed to

THE OCEANO BOOK CONCERN,

Oceano, California.

HALCYON BEACH TRACT

One of the Most Attractive Beaches in the World

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from $50 a lot to $500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and $5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application. *Address*

THE TEMPLE HOME ASSOCIATION
OCEANO, CALIF.

THE
MORNING STAR
(Now Enlarged)

A Monthly Journal of the Cosmic Philosophy or Sacred Science; being devoted to the diffusion of a Movement proper for ameliorating the present sad state of Humanity, whereby man can recover his ancient rights to Integral or Complete Immortality.

Sample copy, 10c.
Price, $1.00 per Year
ADDRESS
PETER DAVIDSON,
LOUDSVILLE,
White Co., Ga.

Brother of the Third Degree
By W. L. GARVER
AN OCCULT ROMANCE
of absorbing interest. Replete with deepest occult truths and suggestions on the INITIATION OF THE SOUL INTO THE LIGHT.

Price, $1.00

T. V. WHEELER
General Merchant and Postmaster
OCEANO, CAL.

Sea Shells and Curios
FOR SALE

BOOKS

	PRICE Paper	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON		50
Bhagavad Gita, The. W. Q. JUDGE. Leather		75
Beacon Fires. B. S		50
Brother of the Third Degree. GARVER		1 00
Brotherhood, Nature's Law. HARDING	20	40
Esoteric Buddhism. SINNETT		1 25
Etidorhpa. JOHH URI LLOYD		1 50
Esoteric Christianity. BESANT		1 50
Basic Principle of Brotherhood and Evolutionary Waves } W. H. DOWER	05	
Isis Unveiled. Two Vols. BLAVATSKY		7 50
Key to Theosophy. BLAVATSKY. New Edition		2 25
Ladder Lessons for Beginners in New Thought OLIVE VERNE RICH	50	
Letters That Have Helped Me. JASPER NIEMAND		50
Light on the Path. M. C. New Edition		75
Magic, White and Black. HARTMANN		2 00
Mystic Masonry. J. D. BUCK, M. D		1 50
Ocean of Theosophy, The. JUDGE	25	50
Reincarnatlon. E. D. WALKER	35	
Reincarnation in the New Testament. JAS. M. PRYSE	35	60
Secret Doctrine, The. 2 vols. and Index. BLAVATSKY		12 50
Sermon on the Mount, The. JAS. M. PRYSE	25	50
Socialism in Brief. W. L. GARVER	10	
Temple Artisan. Vols. II., III. and IV. Half Leather. Each		1 50
Through the Gates of Gold. MABEL COLLINS		50
Voice of the Silence. BLAVATSKY		50
What all the World is Seeking. RALPH WALDO TRINE		1 25

All orders to be addressed to

THE OCEANO BOOK CONCERN,

Oceano, California.